

SOBER AND SEASONABLE QUERIES
Humbly Offered to all
GOOD PROTESTANTS
IN ENGLAND
IN ORDER TO A CHOICE OF THE
NEW PARLIAMENT.

THE SECOND EDITION

With Considerable Additions by another Author.

Interrogabo vos & ego unum verbum. Respondete mihi. Luc. 20.

I. **W** *Whether the Kingdoms of England, Scotland and Ireland, are not designed for Destruction by the Hellish Conspiracy of the bloody Papists, as hath been declared by two Parliaments and sufficiently proved by the King's Witnesses before the Judges of this Kingdom?*

ADDITION. Whether the abovesaid Kingdoms are not designed to be brought to the same pickle they were in, during the late Troubles and Usurpation? And whether the publick and open Murder of the Arch-Bishop of *St. Andrews*, and the ensuing Rebellion in *Scotland*, be not far better proofs thereof, then the single Testimony of an infamous Person, on which the first of those two Parliaments Declared that there was an *Hellish Conspiracy*? And whether the *Second Parliament* were more Infallible, or less Factious than the *First*? And whether the Judges and so worthy a Jury (on mature thoughts and after so much Consideration) were more mistaken in the Acquittal of *Sr. George Wakeman* (a principal Conspirator, and accused by the two most Principal of the *King's Witnesses*) than the same Judges and other Juries were in Condemning the Rest, at first and during the suddain Heat and Passion of the People, and before the Contradictions or weakness of

the Evidence grew so manifest, as it is at present? Whether it be impossible for such as have been great Rogues and notorious Perjurers all their lives, to continue so, when once they are become the King's Witnesses? Whether Those, who by false Oaths destroy the King's best friends, are not rather witnesses against him than for him?

II. What posture of Defence extraordinary is the City of London and Nation in at the Discovery also Hellish a Plot to defend themselves from the Insurrection of Papists at home, and Invasion from Papists abroad suitable to the desires of a Loyal Parliament?

ADD. Whether the Parliament thought the King (whose Life was particularly aimed at) in any great danger from this Popish Conspiracy, when on the first Discovery thereof (and when the Papists were supposed to have an Army ready) they were as hot in pressing the King to Disband the Forces, which he then had; as in their Glampurs against the Hellish Plot? And though they proposed the Raising the Train-Bands, I ask, whether it be suitable to the desires of a Loyal Parliament, that the King should not have the choice of such Soldiers, as were for the defence of his own Life?

III. Whether Prorogation and Dissolution of Parliaments at such a time as this doth not fill the hearts of Protestant Subjects with evident fears of Destruction; and gives the cursed Plotters too too much ground to believe (as they boast) that yet their day is coming?

ADD. Whether Prorogation and Dissolution of Parliaments had not been a better expedient for the securing the late Kings Crown and life, than the making them first Triennial, and after perpetual, which gave those cursed Plotters too too much Opportunity of accomplishing those accursed ends, which they now boast of, and are ready to act over again?

IV. Whether there was great reason to fear that the Papists will use hereby take encouragement to proceed in their Hellish Design to Murder the King, who they know is sworn to this Coronation to maintain and defend the Protestants Religion (and so is so solemnly engaged against them) whereby they may subvert the Government, by bringing in a Popish Successor, in whom is all their help and hope?

ADD. Whether we have not some reason to hope that hereby (viz. by Prorogations and Dissolutions of Parliaments) factious People will be discouraged from proceeding in the Hellish Design of their Predecessors to Murder the King, who they know, is as solemnly engaged against the Presbyterians, as against the Papists; and hath much more cause to be afraid of the former, who slew his Father, and sought his life also, to take it away; than of the latter, who fought for his Father, and preserved him so. And consequently whether they may not hereby be hindered from Subverting the Government, and bringing in a Common-wealth, in which is all their help and hope?

V. Whether any Speeches to, or in Parliaments, in favour of a Popish Successor, is not of direct tendency to prepare the Nation to make II trial of it again, as if the dreadful Effects of Queen Mary's Reign were, or ever can be forgotten, whose great promises were sealed with Fire and Faggots?

ADD.

ADD. Whether any *speeches* in *Parliament*, against the *lawful* *Sovereign*, whether *Papist* or *Protestant*, be not a breach of one of those *Oaths*, which are now so strictly required of all *Parliament-men*, and also *Directly* contrary to the *Principles* of *Protestant Religion*, which depose no *Prince* on the account of *Heresie*, much less on the account of a *Profession*, which it acknowledgeth a *safe way* to *salvation*? And whether the *Nation* is not likely to be more happy under a *Prince* of known *Clemency* and *Generosity*, than under a *Company* of *Base-spirited*, *Opprobrious*, *Sequestrators* or *Committee-men*?

VI. If so, what are we to think of them that have or shall discountenance, or endeavour to corrupt the *King's* *Witnesses* or that disdain to arraign *Traitors* impudently to asperse the *Justice* of the *Land*?

ADD. What shall we think of those who admit of *Infamous* persons for *credible* *Witnesses*, and who are at a vast expence to induce men of desperate fortunes to swear away the lives of his *Majestie's* *Loyal* subjects? Whence was it, that *Oates* and *Bedlow* had 6. or 700. *li.* a-piece to dispose of? And how was it, that they could lay it out on account of the *Plot*, as they say they did, unless it were in *Hiring* under-Swearers? Whether those, who swore that *Naboth* was guilty of *Treason*, and are called in *Scripture* *Sons of Belial*, ought not to have been so grievously discountenanced, because they were the *King's* *Witnesses*? And whether *Naboth's* *Judges*, if they had discountenanced them, had not prevented the *Shedding* of *innocent blood*? And whether they who cry out against the *Judges* and *Jury* for their having acquitted *Sir George Wileman* and some others, do not more impudently *offend* the *Justice* of the *Land*, than those did, who *stealing* from their *Loaves*, could not defend their *Innocence*, without alledging that they were wrongfully accused?

VII. Whether it is not the *indispensable* *Duty* of all *Protestant* *Magistrates* whatsoever, with the *People* of *England* to consider with themselves, and consult the *Learned* in the *Laws*, what *Power* *God* and the *King*, and the *Laws*, have put into their hands for the prevention of *Papery* and *Slavery*, both from themselves, and posterity, *with* their *Lawrence* and *Security* being *Destroyed* without *Retardation*?

ADD. Whether it is not the *indispensable* *Duty* of all good subjects to apply themselves to the *King* for the *Redress* of all *Grievances* whatsoever, as also to know, that they have no power either from *God* or *Man* to change or alter any thing in the *Government* without his *Majesties* *Consent*, and that no new law can be made without the *Consent* of the *Royal* *Power*? And whether in this *Quear* our *Authority* doth not lie in inciting the *People* to *Rebellion*, by insinuating into them the *Doxtrine* of *Jurapell*, or that they have a farther power of *securing* themselves (that is, indeed, of *harming* themselves) than they yet know of?

VIII. Whether it will not be for the perpetual Honour of the Magistrates of London, to be first in this work, forasmuch as this famous City hath woful experience in their many dreadful Burnings, that they tender mercy of the Papists towards them in Popish Cruelty?

ADD. Whether it will not be a most dreadful thing for the City of London to hearken to this Preacher of Sedition, forasmuch as not only by the Dismal Fire, he speaks of, but also by a most violent Plague (which he hath forgot to charge on the Papists) and several other ways, it hath already felt the most severe Judgments of Almighty God, for having been prevailed on, to bear so principal a part in the late Rebellion, and to be amongst the first in that Cursed Work; and hath long since learnt by woful Experience that the fair pretences of making the King Glorious, are sure to end in Cutting off his Head?

IX. Whether that Costly Monument erected near London-bridge, is not to be a perpetual Land-mark for all English and Forrein Protestants forever to remember 1666. September 2. when those cursed Flotters began to set Fire at a Baker's House in Pudding-Lane, which by their Emissaries was conducted on, for four days together, till it laid in Ashes thirteen thousand two hundred Houses, laying waste three hundred seventy three Acres of Land within the Walls, and above sixty three Acres without the Walls, with eighty nine Parish Churches?

ADD. Whether that Costly Monument which was likely to have been Erected for his Late Majesty had not been a perpetual Land-mark for all English and Forrein Kings to remember 1648. January 30. when those Cursed Rebels cut off their Sovereigns Head, and for twelve years together kept out the Lawful Heir, till all the Acres of the Three Kingdoms Groaned under their Oppression? And whether the Heads and Quarters (of Traytors justly Condemned and evidently Guilty) on London-Bridge are not a better Testimony that those Rebels Murdered their King, than the Monument near it is, that the Papists Fired London, which was never laid (at least) on the English Catholics, till an Hunger-starved Villain did it to get his Bread?

X. Whether the Spanish Invasions, 1588. and the Gunpowder-Treason, 1605. together with the worst Murders and Massacres on five hundred thousand Protestants, Men, Women and Children, in the Netherlands, Ireland, Piedmont, and the Albigenes, be not a sufficient Warning to England, That they beseech their God, and their King, and their Parliament, That no Papist, of such destructive Principles, may dwell in our Land?

ADD. Whether the Rebellion begun in England 1641. the Murder of King Charles I. 1648. together with many Rebellions, Murders, and Massacres, committed by Perjured Reformers as well in the Netherlands and France, as all over Germany and elsewhere, be not a sufficient warning to all Governments whatsoever, to Repress such Reforming Pretences; And if this be not done in England, whether the King hath not sufficient Reason to beseech God, that

at

at least a *Pendrel*, a *Gifford* or an *Huddleston* may be left of the *Papists*, for fear there should be occasion again for such *Loyalties* as theirs.

XI. Whether such a Day as this, doth not loudly Call for Repentance, that Protestants have been persecuting each other, and for Unity in Affection, among all Protestant Subjects, whether Conforming or Dissenting in some lesser Points; And that as Brethren they unite in such a Combination or Conjunction, as was in Queen Elizabeth's time with good Success, to defend the Crown, Religion and Kingdom, against the common Enemy of Mankind; Forasmuch as the Episcopal Protestants, as well as others, must lye down in the same Bed of Flames together, if the Pope and his Party get the upper hand?

ADD. Who they were that Made the *Ted of Flames* (if it must be so called) whereupon the late Arch-Bishop of St. Andrews lay down, and that larger one, which not long ago held all the Bishops of the three Nations, with such as adhered unto them? And whether those who called the said Arch-Bishop, *Judas*, and a Persecutor of the Children of God, always looked on *Lawn-sleeves* as *Rags* of *Antichrist*, affirmed the *Cross* in Baptism, and Bowing to the Altar, to be meer Idolatry, and the like, will content themselves with saying that Episcopal Protestants dissent from them in some lesser points, when they get the upper hand? And whether they did so formerly, when they had it? And whether it be not more probable that such vast numbers of them should have it again, than an *Handfull* of *Papists*, especially if they can but invigle the *Episcopists* themselves to help them thereunto? Who it was, that had the title of the *Common Enemy* during the late Usurpation?

XII. Whether it be not the Duty of all Good Protestants, to pray for the long Life of the King, That He may live so, as become the same Religion, is being an Enemy to all Vice, and the Attainment of all Virtue; Forasmuch also, that the Removing of the King, (as the *Papists* call it) is the most likely way to set in *Popery*, and a Thousand other Miseries upon this poor Kingdom?

ADD. Whether it be the Duty of any good Man to preach (as the *Puritan* Doctors do) that Magistrates lose their Authority when they commit a *Mortal Sin*. Whether by this *Queene* our Loyal Author doth not endeavour to throw some dirt on the King, and whether it be not to be suspected that he prays backward for him? Whether His Majesty be not in greater danger of being made a *Glorious King* (as the *Presbyterians* call it) as the most likely way of setting in *Anarchy*, Confusion and a thousand other Miseries upon this poor Nation, than of being removed by those who are only hated for being truly Loyal?

XIII. Whether it be not high time for all the Protestants in England, to Resolve, as one Man, That they will stand by and maintain the Power and Privileges of Parliament Together with the Power and just Rights of the King, according to the Laws of the Kingdom, so as the one may not Intrench upon the other?

ADD. Whether it be not high time (on this intimation of our Author) for all good!

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ADD. Who they were that Made the *Bed of Flames* (if it must be so called) whereupon the late Arch-Bishop of St. Andrews lay down, and that larger one, which not long ago held all the Bishops of the three Nations, with such as adhered unto them? And whether those who called the said Arch-Bishop, *Judas*, and a Persecutor of the Children of God, always looked on *Lawn-sleeves* as *Rags* of Antichrist, affirmed the *Cross* in Baptism, and Bowing to the Altar, to be meer Idolatry, and the like, will content themselves with saying that Episcopal Protestants dissent from them in some lesser points, when they get the upper hand? And whether they did so formerly, when they had it? And whether it be not more probable that such vast numbers of them should have it again, than an *Hundred* of Papists, especially if they can but invigle the *Episcopists* themselves to help them thereunto? Who it was, that had the title of the Common Enemy during the late Usurpation?

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good men to take care, lest they should once more begin to beat their Drums, FOR KING AND PARLIAMENT?

XIV. Whether it be not the Duty of all Good Protestants, to be heartily Thankfull to God, for the timely Discoveries of this Hellish Plot; and also to pray, that God would preserve the King and Kingdoms witnesses, that they may finish their Testimony, to the will becoming so signal a Work, and be of an humble Behaviour before Almighty God, the King and Kingdom; That they may obtain Mercy at the Hand of God, and not be Cast away to themselves, while they are of such publick use and Benefit to these Bleeding Nations?

Add. Whether it be not to mock God, to institute Days of Fasting or Thanksgiving on the account of a PLOT, which we have yet no reason to believe? And whether or no our Author doth not tacitly hint as much, when he owns a necessity of Praying, that the Witnesses thereof may behave themselves better than they do? For, what Truth is to be expected from Men, who (by their own Confession) were full of the worst Crimes before their pretended Conversions, and still continue (in the eye of the World of most insolent and scandalous Behaviours? And consequently whether our said Author had not good cause to wish, that they had a little more of the Presbyterian Twang (and would be content to Debauch it secretly) that they might the better Cheat the Nation, and carry on so signal a Work? And whether it be not for the credit of our Countrey, that he is forced to desire, that the said Witnesses may live to finish their Testimony, out of fear that should these rare fellows once drop off, there would none be found, amongst our Honest Countrymen, Rogues enoughto supply their places, and carry on their abominable Trade? But had they leaves of their lives till they should finish their Testimony, I question not, but Jerusalem would prove a Youngster to them, since they have got a trick of Accusing such, as they never knew or saw before in their lives, and after this rate, their Testimony must needs last as long as the world. Whether the Nation Bleedeth any otherwise at present, than by innocent Blood?

XV. Whether all the Counties, Cities and Corporations in England, are not at this time more highly Concerned than ever, to make Choice of such for Parliament Men, as may not Sell but Save them, to the Happy Settlement of our present Protestant King and Government?

Add. Whether the said Counties, Cities and Corporations are not at this time more highly concerned than ever, not to make Choice of such for Parliament Men, as either were Members of the Rump, or are of the same Bredth Spirit or Principles?

XVI. Whether therefore it be not the Duty of the People, to choose such as are well known to be Men of good Conscience and Courage, thoroughly Principled in the Reformed Religion, and of high Resolution to maintain it with their Lives and Fortunes?

Add.

Add. Whether therefor it be not the Duty of the People to chuse such, as are well known to be Men of good Conscience and Loyalty, thoroughly Principle against Faction and Fanaticism; and of high resolution not to draw their Swords against their Sovereign, but on the contrary to defend him with their Lives and Fortunes?

XVII. Whether all true English Men ought not seriously to consider, what they trust the Parliament with, viz. their Estates, Liberties, Religion and Lives; And should they be undone in any of these, whether it be so late, they may Lament themselves, That they are undone by making such a Choice as have undone them by Law?

Add. Whether all true English Men, who love quiet, ought not seriously to consider, how far Parliaments are to be Trusted or believed; and whether sometimes they may not deceive the People, as the long Parliament did, and made them repent when it was too late? And whether it doth not follow from this Query of our Author, when he supposeth that the people may be undone by the Acts of Parliament; and lament too late, that it is not in the Peoples power to take up arms and Right themselves, as he would insinuate above? And whether thence it doth not likewise follow, that Parliaments may be naught, their Votes and Declarations prejudicial to the Kingdom, and consequently a Dissolution convenient, which answereth his first and third Queries? And whether our Author urging the People to so much Care in their Elections, left (as he says) they be undone by Law, hath any great respect for his Majesty, in whose Prudence and Godliness he ought to have had some confidence, that (let the Parliaments endeavour what they pleased) no such Law should pass as was destructive to his Subjects?

XVIII. Whether it should not be the great Care of all Counties, Cities and Boroughs, to consider, who have been formerly Pensioners or Favourers of Popery; And whether they are fit again to be Intrusted with their Religion, Lives and Liberties?

Add. Whether it should not be the great Care of all Counties, Cities and Boroughs, to consider, who have formerly on pretence of preventing Popery, incited to sedition and Rebellion; and whether such as under colour of Religion destroyed the Kings, subverted the Government, and enslaved their Country, or the like men, are fit to be again entrusted, and put into any Capacity of doing the same? And whether an Honest and Loyal Protestant is not at this time in danger of being called (though not proved unless by false Oaths) a Pensioner and Favourer of Popery?

XIX. Whether you are not bound to consider those worthy Members of the last Parliament, who have already Faithfully served you, and the whole Kingdom, with their Persons and Estates; And now shew your Esteem of them and Acceptance of their former Services, by an Unanimous Chusing of them again, Forasmuch as they are best acquainted with the Deporable State of these Kingdoms?

Add. Whether it be not wholly to frustrate the end of the Dissolution, and

and most highly to affront and Censure his Majesties Wisedom in that Act, to *Chuse the same Parliament again?* And whether this Scribler (together with Doctor Oates whom he imitates and defends) ought to be permitted in this manner (though he had more reason, than he hath) to upbraid the King and his Council, and (that I may use his own way of speaking) *impudently asperce the Government of the Land?* And whether our said Scribler beginning with fears lest the Papiests should Kill the King, does not in most of his Queries inculcate, that the People ought to be more afraid of the King himself, than of any thing else?

XX. Whether it be not your indispensable Duties, to endeavour to make their Elections easie, by bearing your own Charges, and the Charges of the meaner sort of Freeholders, lest such as would Heartily serve you, be in time Discouraged, to undertake that good Work of preserving you and your Posterities, in your Lawfull and undoubted Rights?

Add. Whether this Query be not a kinde of gathering Contributions, and Inviting in (the second time) of silver Spoons, Thimbles, Bodkins, and Whistles, for the Reviving and Carrying on the GOOD OLD CAUSE?

XXI. Whether may we not, without breach of Charity, conclude, That if known Pensioners do now Buy Seats in Parliament, they do intend again to make themselves of all that is dear to us? And whether will not all Freeholders and Electors, be deservedly accounted Infamous, and the Betrayers of their Country, who shall Resolvedly, after such Discoveries of our Dangers, and such Opportunities of being, by Gods Blessing, delivered from them by honest English Parliaments, Sell themselves, their Wives, Children and Estates, for one of Esau's Morfels?

Add. Whether we may not, without breach of Charity, conclude, that it is as easy to call an Honest and disinterested Man a known Pensioner, as it was heretofore to Call Loyal Subjects Delinquents and Malignants, and is now to Swear them Traytors? And whether Free-holders or Electors will be Free-holders or Electors long, if they chuse such as will suffer them to chuse no more, but establish themselves in an absolute Dominion, as well over their Elections as Free-holders? And whether it will not be their own faults, if they once more hearken to those Tales, which (they know) involved them in all their past Miseries?

XXII. Whether it be not the hearty Prayer of all good Protestants, That the King would be pleased to hearken unto, and rely upon the Advice of His Parliament; and avoid all such, who seek to make themselves Rich, by making the King and Kingdom Poor: Forasmuch as the Parliament are the Great Council of the King and Kingdom; and by them the King is supplied, out of the Purse of the Kingdom; and they CO-MEAS-AND Encourage the People to venture the shedding of their dearest Blood, in any Just and Righteous Cause, to maintain the King and Kingdoms Power and Greatness?

Add. Whether it were not the hearty wish of all good Subjects, that the Old King

King had not so much hearkened unto, and relied upon the Advice of the Old Parliament; but had avoided all such as sought to make themselves rich, by destroying the King and Kingdom; forasmuch as an evil Parliament (if not Dissolved) becomes the Bane of the King and Kingdom; And by them the King is denied such supplies as are necessary, And they COMMAND (which doth not belong to them) and Encourage the People to Rebel, and venture the shedding of their dearest Blood in an unjust, unlawful and unnatural war against their Natural and Lawful Sovereign, to maintain their own unjust power and ambitious usurpations? Whether our Author do not forget, not only the Long-Parliament, but also what he himself supposeth in his 17th Querie (viz. that an ill Parliament may be chosen) when he would have the King hearken unto, and rely upon the advice of his Parliament, right or wrong, and without considering whether it be good or bad?

XXIII. Whether if you will believe the Jesuits and Priests at St. Omers, That there was never any such Man as Sir Edmund-bury Godfrey; And if you will believe what his Murderers said at their Death, that they did not Murder him, then you must not believe there was any such Man as Sir Edmund-bury Godfrey in England?

ADD. Whether any one of common sense can believe, that the Jesuits of St. Omers could say a thing so absurd, easily disprovable, and contrary to the purpose, as that there was never any such man as Sir Edmund-bury Godfrey? And whether there be not as little reason, why the Papists should kill Sir Edm. Godfrey, who was their Friend, and, if he had been their Enemy, in this conjuncture could do them no harm, unless by being Killed in such an unknown manner as he was? And whether the Oaths and solemn Protestations of three Dying men (whereof one was a Protestant) who got nothing by them, but (if they were false) eternal Damnation, be not better proof that the Papists did not Kill him, than the incoherent and improbable Oaths of Prance and Bedlow, that they did: the one having been frightened into it for the saving of his life, and the Other enticed by the fair and competent reward of 500 pounds, at a time wherein it was hard to tell, whether his Want or Insanity were Greater? Whether any well-meaning man, how illiterate or ignorant soever, may not perceive of what Stuff, the Stories against Papists are made, when they are reported to affirm at St. Omers, that there never was any such man as Sir Edmund-bury Godfrey; and this (to render it more absurd, if possible) whilst either in or near that Place, they were publishing Treatises, both in French and English, to let the world see, how highly improbable it was, that the said Sir Edmund-bury should have been Killed in Somerset-House? And after all, if you are credulous enough to believe the forgoing Chymera, and also whatever else is now said and sworn against the Papists, viz. that they were wont to send their

good men to take care, lest the ill should once more begin to beat their Drums, FOR KING AND PARLIAMENT?

XIV. Whether it be not the Duty of all Good Protestants, to be heartily Thankfull to God, for the timely Discoveries of this Hellish Plot; and also to pray, that God would preserve the King and Kingdoms witnesses, that they may finish their Testimony, to the well becoming so signat a Work, and be of an humble Behaviour before Almighty God, the King and Kingdom; That they may obtain Mercy at the Hand of God, and not be Cast away to themselves, while they are of such publick use and Benefit to these Bleeding Nations?

Add. Whether it be not to mock God, to institute Days of Fasting or Thanksgiving on the account of a P. L. O. T., which we have yet no reason to believe? And whether or no our Author doth not tacitly hint as much, when he owns a necessity of Praying, that the Witnesses thereof may behave themselves better than they do? For, what Truth is to be expected from Men, who (by their own Confession) were full of the worst Crimes before their pretended Conversions, and still continue (in the eye of the World of most insolent and scandalous Behaviours? And consequently whether our said Author had not good cause to wish, that they had a little more of the Presbyterian Twang (and would be content to Debauch it secretly) that they might the better Cheat the Nation, and carry on so signat a Work? And whether it be not for the credit of our Countrey, that he is forced to desire, that the said Witnesses may live to finish their Testimony, out of fear that should these rare fellows once drop off, there would none be found, amongst our Honest Countrymen, Rogues enought to supply their places, and carry on their abominable Trade? But had they leas of their lives till they should finish their Testimony, I question not, but *Methusalem* would prove a Youngster to them, since they have got a trick of Accusing such, as they never knew or saw before in their lives, and after this rate, their Testimony must needs last as long as the world. Whether the Nation Bleedeth any otherwise at present, than by innocent Blood?

XV. Whether all the Counties, Cities and Corporations in England, and now at this time more highly Concerned than ever, to make Choice of such for Parliament Men, as may not Sell but Save them, to the Happy Settlement of our present Protestant King and Government?

Add. Whether the said Counties, Cities and Corporations are not at this time more highly concerned than ever, not to make Choice of such for Parliament Men, as either were Members of the *Rump*, or are of the same Breat, Spirit or Principles?

XVI. Whether therefore it be not the Duty of the People, to choose such as are well known to be Men of good Conscience and Courage, thoroughly Principled in the Protestant Religion, and of high Resolution to maintain it, with their Lives and Fortunes?

Add.

Add. Whether therefore it be not the Duty of the People to choose such, as are well known to be Men of good Constitution and Loyalty, thoroughly Principle against Faction and Fanaticism; and of high resolution not to draw their Swords against their Sovereign, but on the contrary to defend him with their Lives and Fortunes?

XVII. Whether all true English Men ought not seriously to consider, what they trust the Parliament with, viz. their Estates, Liberties, Religion and Lives; And should they be undone in any of these, when it is too late, they may Lament themselves, That they are undone by making such a Choice as have undone them by Law?

Add. Whether all true English Men, who love quiet, ought not seriously to consider, how far Parliaments are to be Trusted or believed; and whether sometimes they may not deceive the People, as the long Parliament did, and made them repent when it was too late? And whether it doth not follow from this Querie of our Author, when he supposeth that the people may be undone by the Acts of Parliament; and lament too late, that it is not in the Peoples power to take up arms and Right themselves, as he would insinuate above? And whether thence it doth not likewise follow, that Parliaments may be brought, their Votes and Declarations prejudicial to the Kingdom, and consequently, a Dissolution convenient, which answereth his first and third Queries? And whether our Author urging the People to so much Care in their Elections, lest (as he says) they be undone by Law, hath any great respect for his Majesty, in whose Prudence and Godliness he ought to have had some confidence, that (let the Parliaments endeavour what they pleased) no such Law should pass as was destructive to his Subjects?

XVIII. Whether it should not be the great Care of all Counties, Cities and Boroughs, to consider, who have been formerly Pensioners or Favourers of Popery; And whether they are fit again to be Intrusted with their Religion, Lives and Liberties?

Add. Whether it should not be the great care of all Counties, Cities and Boroughs, to consider, who have formerly on pretence of preventing Popery, incited to sedition and Rebellion; and whether such as under colour of Religion destroyed the King, subverted the Government, and enslaved their Country, or the like men, are fit to be again entrusted, and put into any Capacity of doing the same? And whether an Honest and Loyal Protestant is not at this time in danger of being called (though not proved unless by false Oaths) a Pensioner and Favourer of Popery?

XIX. Whether you are not bound to consider those worthy Members of the late Parliament, who have already Faithfully served you, and the whole Kingdom, with their Persons and Estates; And now show you Esteems of them and Acceptance of their former Services, by an Unanimous Choosing of them again, Forasmuch as they are best acquainted with the Deplorable state of these Kingdoms?

Add. Whether it be not wholly to frustrate the end of the Dissolution, and

and most highly to affront and Censure his Majesties Wisdom in that Act, to *Chuse the same Parliament again?* And whether this Scribler (together with Doctor Oates whom he imitates and defends) ought to be permitted in this manner (though he had more reason, than he hath) to upbraid the King and his Council, and (that I may use his own way of speaking) *impudently asperse the Government of the Land?* And whether our said Scribler beginning with fears lest the Papists should Kill the King, does not in most of his Queries inculcate, that the People ought to be more afraid of the King himself, than of any thing else?

XX. Whether it be not your indispensable Duties, to endeavour to make their Elections easie, by bearing your own Charges, and the Charges of the meaner sort of Freeholders, lest such as would Heartily serve you, be in time Discouraged, to undertake that good Work, of preserving you and your Posterities, in your lawfull and undoubted Rights?

Add. Whether this *Querie* be not a kinde of gathering Contributions, and Inviting in (the second time) of silver Spoons, Thimbles, Bodkins, and Whistles, for the Reviving and Carrying on the GOOD OLD CAUSE?

XXI. Whether may we not, without breach of Charity, conclude, That if known Pensioners do now Buy Seats in Parliament, they do intend again to make Adchordize of all that is dear to us? And whether will not all Freeholders and Electors, be deservedly accounted Infamous, and the Betrayers of their Country, who shall Resolvedly, after such Discoveries of our Dangers, and such Opportunities of being, by Gods Blessing, delivered from them by honest English Parliaments, Sell themselves, their Wives, Children and Estates, for one of Esau's Morsels?

Add. Whether we may not, without breach of Charity, conclude, that it is as easy to call an Honest and disinterested Man a known Pensioner, as it was heretofore to Call Loyal Subjects Delinquents and Malignants, and is now to Swear them Traitors? And whether Free-holders or Electors will be Free-holders or Electors long, if they chuse such as will suffer them to chuse no more, but establish themselves in an absolute Dominion, as well over their Elections as Free-holders? And whether it will not be their own faults, if they once more hearken to those Tales, which (they know) involved them in all their past Miseries?

XXII. Whether it be not the hearty Prayer of all good Protestants, That the King would be pleased to hearken unto, and rely upon the Advice of His Parliament; and avoid all such, who seek to make themselves Rich, by making the King and Kingdom Poor: Forasmuch as the Parliament are the Great Council of the King and Kingdom; and by them the King is supplied, out of the Purse of the Kingdom, and they COMMANDE and Encourage the People to venture the shedding of their dearest Blood, in any Just and Righteous Cause, to maintain the King and Kingdoms Power and Greatness?

Add. Whether it were not the hearty wish of all good Subjects, that the Old

King had not so much hearkened unto, and relied upon the Advice of the Old Parliament; but had avoided all such as sought to make themselves rich, by destroying the King and Kingdom; forasmuch as an evil Parliament (if not Dissolved) becomes the Bane of the King and Kingdom; And by them the King is denied such supplies as are necessary, And they COMMAND (which doth not belong to them) and Encourage the People to Rebel, and venture the shedding of their dearest Blood in an unjust, unlawful and unnatural war against their Natural and Lawful Sovereign, to maintain their own unjust power and ambitious usurpations? Whether our Author do not forget, not only the Long-Parliament, but also what he himself supposeth in his 17th Querie (viz. that an ill Parliament may be chosen) when he would have the King hearken unto, and rely upon the advice of his Parliament, right or wrong, and without considering whether it be good or bad?

XXIII. Whether if you will believe the Jesuits and Priests at St. Omers, That there was never any such Man as Sir Edmund-bury Godfrey; And if you will believe what his Murderers said at their Death, that they did not Murder him, then you must not believe there was any such Man as Sir Edmund-bury Godfrey in England?

AND: Whether any one of common sense can believe, that the Jesuits of St. Omers could say a thing so absurd, easily disprovable, and nothing to the purpose, as that there was never any such man as Sir Edmund-bury Godfrey? And whether there be not as little reason, why the Papists should kill Sir Edm. Godfrey, who was their Friend, and, if he had been their Enemy, in this conjuncture could do them no harm, unless by being Killed in such an unknown manner as he was? And whether the Oaths and solemn Protections of three Dying men (whereof one was a Protestant) who got nothing by them, but (if they were false) eternal Damnation, be not better proof that the Papists did not Kill him, than the incoherent and improbable Oaths of Prance and Bedlow, that they did: the one having been frightened into it for the saving of his life, and the Other enticed by the fair and competent reward of 500. pounds, at a time wherein it was hard to tell, whether his Wit or Insanity were Greater? Whether any well-meaning man, how illiterate or ignorant soever, may not perceive of what Stuffe, the Stories against Papists are made; when they are reported to affirm at St. Omers, that there never was any such man as Sir Edmund-bury Godfrey; and this (to render it more absurd, if possible) whilst either in or near that Place, they were publishing Treatises, both in French and English, to let the world see how highly improbable it was, that the said Sir Edmund-bury should have been Killed in Somerset House? And after all, if you are credulous enough to believe the forgoing Chymera; and also whatever else is now said and sworn against the Papists, viz. that they were wont to send their

reasonable Letters (up and down the Countrey) in a plain legible Hand by the ordinary Folks; that they entrusted scandalous and ignominious Parents with Designs of the highest Consequence, and afterwards suffered them to Beg and be half-starv'd (affronting and beating them into the bargain) when it was in the power of such as they assisted to betray them; that they forbore to fly or secure themselves, when they had notice that their Plot was discovered; that they have Dispensations to swear any thing, and yet lose their Estates, Liberties and Lives for want of Swearing; and that they think they do God (who is *Truth it self*) good service, when they solemnly invoke him with their last breath to bear witness to a Lye: If, I say, you believe all these things, with many more Absurdities of the like nature, and Consider what you believe, I ask, whether you will not Conclude that the Judges (who are the only Advocates of Prisoners) ought in all Conscience and Equity to have pleaded for the late pretended Criminals, as (most undoubtedly) *non Compares moritur?*

XXIV. *Lastly, Whether if Popish Treasons and Murders, render the Papists at their Death, as Innocent as the Child unborn, who would not be a Murderer, and Popish Traytor?*

Add. Whether if English Presbyterians Treasons, and upon Rebellions heretofore found an Act of Oblivion, and now lately in Scotland have met with Indulgence and Pardon, and the numberable Loyalty and palpable Innocence of worthy Persons cannot save them from Exile, Imprisonment and Hanging, it be not safer and more profitable to be a known Vanquished and Convicted Traytor than an Honest man? And whether the vilest Felon or Murderer, who lieth in a Gaol, if the same Conscience, which permitted him, for twenty shillings, to Rob or Kill on the Highway, in danger of his own life, will now give him leave to take a false Oath, without any hazard at all, for 200. pounds Sterling, be not in a better condition, than any Innocent man, who will not tell a lye to save his life?

Lastly, Whether Perjury and the Shedding of innocent Blood do not Cry for Vengeance from Almighty God, and whether our Author and his fellow Scriblers are not a part and beginning of those Punishments which we deserve, and such insects as are wont to Swarm in Corrupted air, and usually precede and foretel the Approach of Greater Plagues? And whether we may not gather from what the Scripture teacheth us of the Way, which God chose for the destruction of Ahab, (and by permitting a Lying Spirit to enter into all his Prophets) that the too general Belief of such egregious Untruths, as are daily vented, is too sad an Omen of the ensuing Miseries, and perhaps, the utter Ruine of our poor Nation? And whether to prevent this, it be not better to amend our own lives, than to take away those of the Innocent, and peradventure, lessen the number of Just men

to that degree amongst us, that so at length there may not be left enough for whose sakes God might be prevailed with, to Spare us?

Justitia elevat Gentem, Miseros autem facit Populos Peccatum, Prov. 14.

The Author of the Additions.

To all Honest Readers.

Dear Countrymen,

I Cannot but promise myself, that such notorious and undeniable Masters of Fact, as the Rebellious Proceedings of the Long Parliament, the Heinous Murther of *King Charles I.* The Execrable Butchery of the Arch-Bishop of *St. Andrews*, and the late Seditions in *Scotland*, and the like, whereon the foregoing Additional Queries are grounded, will out-weigh, in all sober and well-meaning Thoughts, the implorable Surmises and empty Nothings, which the other Authour entertains you with, and, consequently, Disabuse all such, as are not amongst Those, who love *Darkness* rather than *Light*, because their Deeds [and their Designs] are Evil : for, I have little hopes of being heard by Any, who are playing the Old Game over again, and perswade themselves that it is impossible, they should ever have better Cards for it, than are now in their Hands. — Per quos via *Veritatis* blasphemabitur. Et in *Avaritia* fitis Verbis de vobis *Negotiabuntur*, — — 2. Pet. 2.

E I N I S.

Printed in the Year, 1679.